

# CHRISTIAN STATESMAN

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No. 1

## The Foundation of Our Hope

**F**OR seventy-five years the National Reform Association has been teaching the great ideas and ideals of civil government which are embedded in the Bible and which are a vital part of that philosophy of life developed in Israel, by revelation and inspiration through a period of fifteen hundred years.

This Association was organized in part as the result of the departure of the United States Government from these ideas in its policies touching slavery, the liquor traffic, gambling and the Lord's Day.

Lincoln was one of the sponsors of the movement in its inception, though of course not a member of the organization, because of the proprieties of his office. Leading minds of all the churches save that of Rome, were among its organizers. The members of the Reformed Church of North America, were the most active leaders, but by no means the most controlling element.

Like all such movements, it has had its ebb and flow in the tides of enthusiasm and public recognition. It has had opposition where that was least expected and help from sources not anticipated. But the most unexpected opposition has been the indifference of official church leaders. Its chief help has been that of the Holy Spirit in making plain the implications of the Word to socially minded Christians.

This help is seen in several facts of its history. It has never wanted for men of ability and Christian character in its service; men who have served the cause out of devotion to Christ, rather than for material remuneration.

The ideas of civil government which it

has advocated, have become more widely diffused throughout Christendom during these seventy-five years. It is also true that two great movements entirely beyond human control have tended to weaken the intensity of these ideas and to create a semblance of futility in their propagation.

They are the tremendous growth of secularism in the modern world and the parallel growth of Pre-millennialism within the churches. The first negatives every

idea of Christian civic government; the second weakens them, by regarding them as futile for the present and is vitally useful only for that period of the personal, bodily, visible reign of Christ on earth.

Yet, in spite of these two movements, more Christians today hold these Biblical views of civil government than ever before, but for some reason not evident they are held in abeyance. They lie dormant in the mind like the unsprouted seed which has a germ still vital.

That The National Reform Association through its various organs of expression has been able to keep alive these ideas and widely disseminate them in spite of adverse tendencies is an evidence of God's help.

By some, this movement has been regarded as a part of that more inclusive movement now two hundred years old, the Evangelical Movement. Rather should it be regarded as the first rays of the dawn of a new movement to assert the authority of Christ over every sphere of life, which will take up again in new forms, the sagging work of the Evangelical movement. That for three quarters of a century The

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Then Samuel took a stone and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying Hitherto hath the Lord helped us. 1 Sam. 7:12



1863

## Mountain Peaks Of Seventy-Five Years' History Of The

1938

## National Reform Association

The National Reform movement was born in the darkest days of the Civil War. On February 3, 1863, a group of earnest Christians representing eleven denominations and seven states convened in Xenia, Ohio. One of the subjects under consideration was "Religion in the State." At this meeting John Alexander, a layman of the United Presbyterian Church, laid on the table a paper which contained in embryo the principles and program of the movement born at that meeting. The paper was discussed and adopted. Two days later a similar meeting was held in Sparta, Illinois, which adopted similar resolutions. Within a few months other meetings were held in Pittsburgh, one on the Fourth of July, and, on January 26, 27, 1864, in that city, this movement was formerly organized. From the first it has been undenominational and non-sectarian as is evidenced in the fact that its founders, officers, and staff of workers have been drawn from practically all of the Protestant denominations.

### Its Purpose

The Christianizing of national and governmental life. The movement is based upon the conviction that Christ's mission to the world includes the evangelizing and saving of nations as well as of individuals. It has labored to bring the purifying and uplifting power of Christ and Christianity to bear upon the national and governmental life of our beloved nation.

### Its Principles

The movement is based upon the bedrock of the Bible principles of civil government. Chief among these are: the supreme authority of Almighty God over nations; their moral accountability to God; the Bible their basic law-book; Jesus Christ, the Savior and Ruler of nations; the doctrine of national sins, national repentance, national belief and confession of the Divine Rulership, national retribution and chastisement for national sin, and national forgiveness and blessing conditioned upon national faith in God and walking in His ways. A large part of the Bible is taken up with the enunciation of these principles and with the history of God's providential dealings with nations. The Great Commission requires the preaching of the Gospel not only to individuals but also to nations. "Go

ye and disciple all nations . . . teaching them all things whatsoever I have commanded" obligates the followers of Christ to teach nations what National Reformers call "the Christian principles of civil government." National Reformers have believed themselves to be divinely commissioned to proclaim and apply this Gospel.

### Its Historical Basis

These Bible principles of civil government also lie at the basis of all sound political philosophy. The historical basis for this movement is found in our own national and governmental life where these principles are partially but not completely expressed. They find their fullest expression in the religious and Christian acknowledgments of our early history—in Colonial charters and compacts of government, in the Declaration of Independence; in our later history in state constitutions, in laws protecting the Sabbath, in the Bible and prayer in our public schools, in oaths administered to public officials and in our courts, in prayers in legislative halls, chaplains in our army and navy, and in other like customs. But in some places they are wanting, particularly in our national Constitution. Much in our national and governmental life is out of harmony with Christian standards—the legalized liquor traffic, our divorce laws—and forces are constantly at work to break down our Sabbath laws, to exclude the Bible from all our public schools; in short, to de-Christianize our nation.

### Its Specific Aims

This historical background has determined the specific aims of the Association. First of all, it has labored to maintain existing Christian features in our national life, to withstand the attacks constantly made upon them in the press, from the platform, in legislative halls, and in the courts. In the second place, it has labored to supply what is lacking in these Christian elements in our national life, to develop and perfect our national Christianity. Its foremost effort, especially in the early days, was to secure a Christian amendment to the United States Constitution acknowledging the supremacy of God over the nation, the rulership of Jesus Christ, King of Kings and Lord of Lords, and the supremacy of the moral law of God. Always, however, its basic task was the molding of public senti-

ment on the basis of Christian ideals and standards and the crystalizing of that sentiment in laws and customs in harmony with the law of Christ. With the passage of the years the scope of the Association's work has somewhat broadened and it has sought to bring the ideals and dynamic of the Christian Gospel to bear upon the governmental life of the nation in meeting its moral problems and in its daily living.

### Its Methods of Work

1. **Pulpits.** In tens of thousands of messages from Christian pulpits it has molded public sentiment on behalf of Christian government. Through the years score upon score of outstanding representatives of the Association, some of them the ablest and most eloquent of America's preachers, have proclaimed this Gospel of national salvation, and many times this number who learned this Gospel from these representatives, have preached it in their own pulpits.

2. **Conventions.** In thousands of conventions—local, state, national and world—these same principles have been proclaimed. We have been amazed as we have scanned the history of these years, recorded in *The Christian Statesman*, at the number and far-reaching influence of these conventions.

In the early years, 1864 to 1875 a "general" or "National" Convention was held almost every year with delegates numbering from 200 to more than 1,000; between these, State Conventions and many local Conventions, appointing delegates to the next National Convention; the calls to these National Conventions signed by a hundred or more distinguished persons—Governors of states, Judges of state and federal courts, Congressmen, college and university presidents, state superintendents of public instruction, and recognized leaders in nearly all the protestant denominations—the addresses made by such men as Prof. Tayler Lewis of Union College; President J. H. Seelye of Amherst College; President A. A. Miner of Tufts; Dr. J. H. McIlvaine, Professor of Political Science, Princeton; and Drs. Charles and A. A. Hodge, Princeton; President Jonathan Edwards; Dr. S. F. Scovel, Wooster; Drs. Pressly, Cooper, Robert Audley Brown, McCrory; Drs. Sloane, Milligan, McAllister, George, Wylie and McGaw; United States Senator



Frank Cannon, Mrs. Lulu Loveland Shepard, and scores of others, equally able and distinguished: the newspapers giving wide publicity, as for example, in the Pittsburgh convention of 1874 when **The Commercial**, the daily newspaper, published the proceedings in full, including the addresses, and sold thousands of copies beyond their usual number. The vision of world conferences which long since came to some of these leaders was finally realized. In 1910 the first World Christian Citizenship Conference was held in Philadelphia with a representative attendance; the second in Portland, Oregon, in 1913, the attendance at some sessions numbering 10,000; the third in Pittsburgh in 1919 at which 43 nations were represented officially and unofficially, where overflow meetings were necessary to take care of the crowds attending.

**3. Literature.** These principles have been widely disseminated by the publication and distribution of a body of literature covering every phase of National Reform. Deserving of first mention is the organ of the Association, **THE CHRISTIAN STATESMAN**, which began publication September 2, 1867 and has continued uninterruptedly to date. A bi-monthly of eight pages for five years, from 1871 to 1902 a weekly of twelve pages, from 1902 until 1928 a monthly of 32 to 64 pages in magazine form, excepting in 1924 and 1925; since 1928 a monthly paper of eight pages until the depression made its quarterly publication advisable. It has had an able corps of editors and contributors among whom are: Drs. T. P. Stevenson, David McAllister, W. J. Crafts, R. C. Wylie, I. A. Blackwood, J. S. Martin, William Parsons, editors; and Drs. J. S. McCrory, W. J. Robinson, Hon. Frank J. Cannon, T. H. Acheson, associate editors; and a long list of eminent contributors. While its circulation has never been large, its peak in the early twenties reaching about 20,000, it has reached thousands of religious leaders and has profoundly influenced their thought and action on national issues.

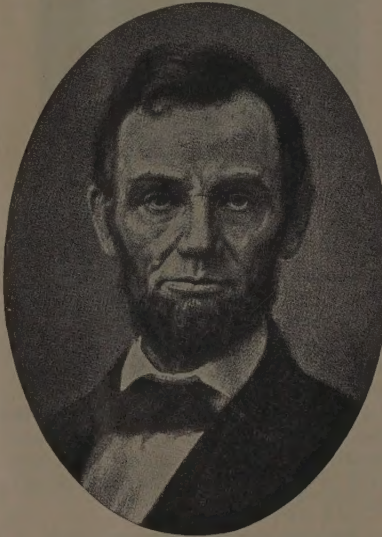
The Association has also published leaflets, tracts, pamphlets by the thousands, and not a few booklets and books dealing with the whole subject of the Christian government and its many applications to the moral problems of our American life.

**4. Legislation.** The Association has labored for Christian acknowledgments in national and state constitutions, against the repeal of laws

upholding moral standards in Congress and in Legislatures, and on behalf of the enactment of laws to protect the Sabbath, prohibit the liquor traffic, gambling and like evils, and requiring the use of the Bible in the public schools.

#### Achievements

Our space permits mention of only a few. For three-quarters of a century it has been faithfully proclaiming and applying the civic Gospel in the face of much opposition and indifference, God has watered the seed sown and caused it to bear abundant fruit.



President Lincoln a  
"National Reformer"

A second achievement is the wide acceptance within these years of the principles of Christian government it has proclaimed. As its beginning these principles were new to most of our religious leaders and strenuously opposed by many ministers. National Reformers were pioneers in the field of Christian government. They blazed the trail which many have since followed. Today few Christian ministers oppose the declaration that nations are accountable to God for their actions, that Jesus Christ is their Ruler and that His moral law should govern in national life. Outstanding Christian leaders, like E. Stanley Jones, are today proclaiming these principles many of whom may never have heard of this Association.

A third achievement has been the defeating of many efforts of the secularists to remove from the administration of our government the Christian laws and customs of our fathers, and along with this the enactment of laws for the reading of

the Bible in the schools of a large number of our states, laws against gambling, Christian acknowledgments in state constitutions and although never successful in securing the Christian amendment to the United States Constitution, the public agitation for this amendment, and the hearings on its behalf before Committees of Congress and the President, have not been without good results.

#### Principles Receive National Recognition

It is most significant that near the beginning of this movement every principle for which the Association has contended through the years received national recognition in resolutions unanimously adopted by the United States Senate calling for a day of national humiliation and prayer, and by President Lincoln's proclamation issued in response to the above resolution, setting apart April 30th, 1863, as "a day of national humiliation, fasting and prayer." In all probability the principles formulated and widely published by the founders of this Association fell into the hands of Senator Harlan and of President Lincoln and were drawn upon in the documents referred to above. In any case these principles of Christian government received national recognition in these most Christian documents of our national history. Following are extracts from them:

#### Resolution of United States Senate 1863

"Resolved, that devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and of nations, and sincerely believing that no people . . . can prosper without his favor, deploring the national offences which have provoked his righteous judgment, yet encouraged in this day of trouble by the assurances of his Word, to seek him for succor according to his appointed way, through Jesus Christ, the Senate of the United States do hereby request the President of the United States, by his proclamation, to designate and set apart a day for national prayer and humiliation."

#### Fast Proclamation by President Lincoln

"Whereas it is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to

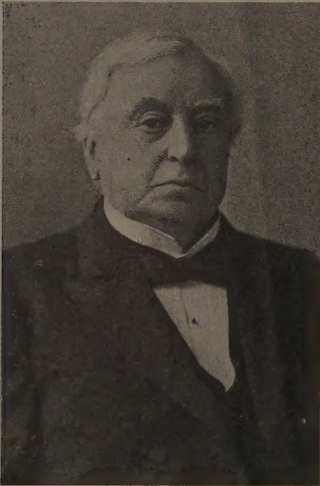
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# 1863 Presidents of The National Reform Association 1938

During the seventy-five years of its history The National Reform Association has had ten presidents. Among these have been some distinguished men of national reputation, eminent in their respective professions, who have rendered great service to their country. It is significant that these ten presidents were members of six different denominations, six of them ministers of the Gospel and four laymen, that two of the latter were outstanding Christian business men and two served their country as public officials, one of these as Associate Justice of the Supreme Court of the United States.

The brief statements that follow regarding them are of special interest because of the light they throw on The National Reform Association.



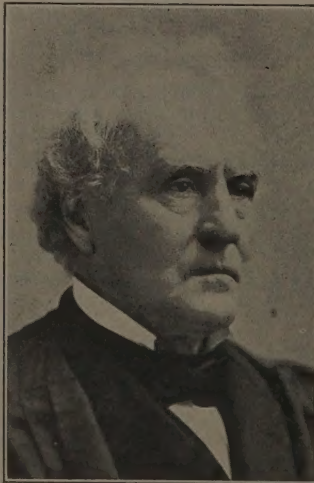
John Alexander, President, 1864

Mr. Alexander was a "merchant and capitalist," a leading layman of the United Presbyterian Church. Reared in Western Pennsylvania, engaged in business in Pittsburgh and Philadelphia, and later removed for a time to Xenia, Ohio. Here he attended the original meeting of the Association, February 3, 1863. One of the founders as well as the first president of the Association, being elected to this office at the first "national" meeting in Pittsburgh, January 26, 27, 1864. Profoundly interested in the cause, actively supported it all the rest of his long life, attended many of its national gatherings, gave liberally of his means to its support, wrote and spoke on its behalf, and although president but for a brief period, was a vice president and member of its Board of Directors for many years.



Dr. Eddy, President, 1865-1866

From the meager records of the early history of the Association it is certain that Dr. Eddy, Pastor of the Tabernacle Baptist Church, Philadelphia, made an address at the first "annual meeting of the Association" held in Philadelphia, late in 1864, and was there elected its president. Historians of these early days in their references to Dr. Eddy, evidently relying on memory, did not give him the same initials, so we call him Dr. Eddy.

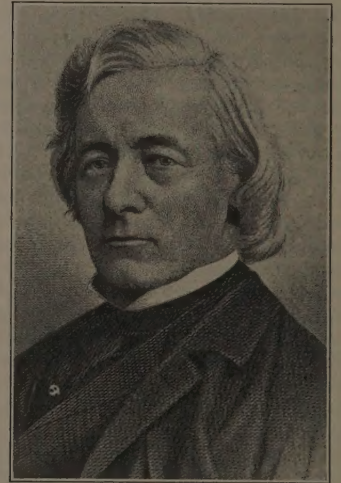


Justice William Strong, President, 1867-1873

Justice Strong was a member of the Supreme Court of Pennsylvania when elected president of the Association, March 5, 1867. Re-elected at each annual meeting until 1873. Took his seat as Associate Justice of the Supreme Court of the United

States, March 14, 1870. He was associated with The National Reform Association as early as 1864 and made a strong address at the Philadelphia Convention that year.

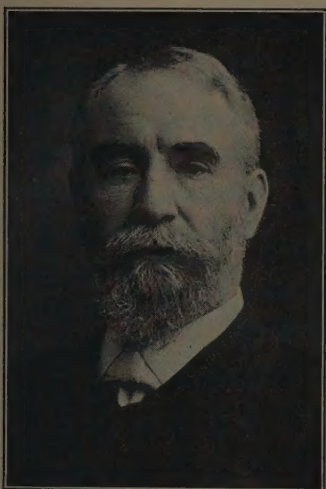
He thoroughly espoused this cause and was a champion of the Bible in the schools, the laws protecting the Christian Sabbath, and of the religious amendment to the Constitution of the United States. His thorough belief in the cause is evidenced by the fact that notwithstanding his position on the Supreme Court and the heavy duties it involved, he continued to act as president of the Association for three years, signing the calls to its annual conventions, expressing deep regret when he was unable to attend and preside at its conventions.



Hon. Felix R. Brunot, President, 1863-1897

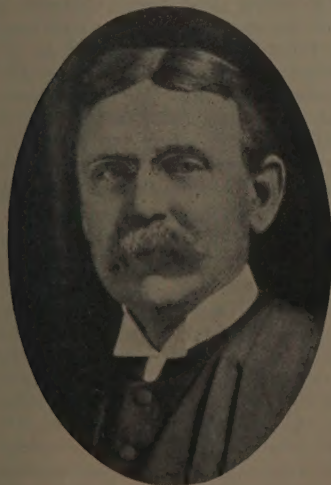
For nearly a quarter of a century this leading Episcopal layman, successful business man of large means, Christian patriot, philanthropist, and "first citizen of the City of Pittsburgh," was president of the Association. Elected in 1873 and continued to serve in this capacity until his death. He thoroughly believed in and actively supported this cause by voice and pen, and by generous contributions. His support of any cause was sufficient to command respect for it among thoughtful people wherever he was known. A man of high intelligence, broad sympathies, always fair and moderate in his utterances, but firm in his convictions of right and duty. Presided with dignity and grace at national conventions of the Association, made addresses at these conventions, many of which were published.





**Sylvester F. Scovel, D.D., LL.D.,  
President, 1897-1910**

Pastor of First Presbyterian Church, Pittsburgh. President of Wooster College where he occupied the chair of morals and sociology. Moderator of General Assembly of the Presbyterian Church. A scholar and Christian statesman. Early identified himself with the National Reform cause. A frequent contributor to *The Christian Statesman*, able advocate of the cause in the pulpit and from the public platform. The writer remembers the masterly address he made following his election to the presidency of the Association in Pittsburgh in 1897. He had a grasp of the relation of Christianity to government that few men have had. Presided over the first World's Christian Citizenship Conference in Philadelphia in 1910.



**Henry Collin Minton, D.D., LL.D.,  
1910-1920**

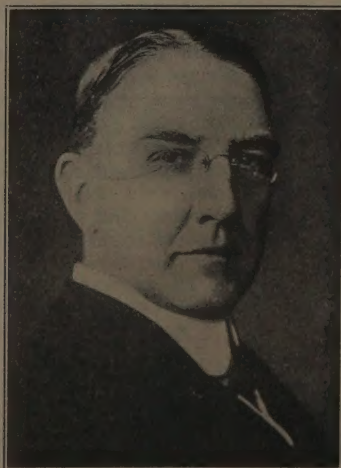
Pastor First Presbyterian Church, Trenton, New Jersey. Moderator General Assembly, Presbyterian

Church, U. S. A., Dr. Minton brought to the Association a cultured mind and strong conviction regarding Christian standards in national life. Most of his addresses were on the moral and Christian elements in public education. He presided at the sessions of the Second World's Christian Citizenship Conference in 1913.



**Thomas D. Edgar, D.D., President,  
1920-1925**

Born and reared in the National Reform atmosphere of southern Illinois. Pastorates in the United Presbyterian Church. Closely identified with the Association from the time he became pastor of the Second United Presbyterian Church of Wilkinsburg. Its corresponding secretary as early as 1913. Active in administrative work.



**Hon. J. W. Vickerman, President,  
1926**

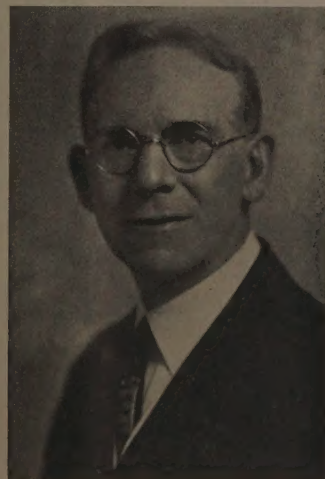
Editor and publisher. Leading

layman in Methodist Episcopal Church. Member of Pennsylvania Legislature and leader of dry forces in Legislature. President of Organized Adult Bible Classes of Pennsylvania.



**James S. Martin, D.D., President,  
1926-1927**

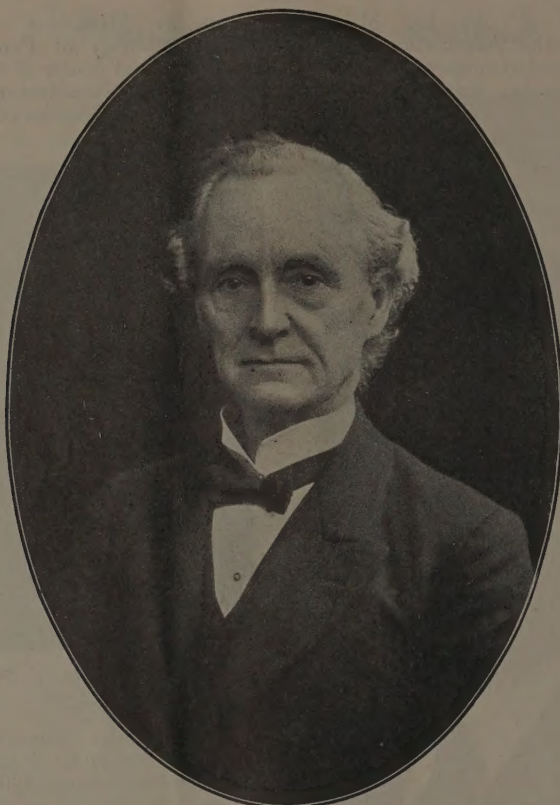
Dr. Martin was General Superintendent of the Association for a period of fifteen years—1909 to 1924. In this position he rendered his greatest service to the Association. Under his leadership a large staff of speakers and executive officers gave full time service to this cause, and three successful World's Christian Citizenship Conferences were held. Accepted presidency temporarily.



**Renwick H. Martin, D.D., President,  
1928 to Date**

Pastor in Reformed Presbyterian Church. Also Moderator. President Geneva College. Editor *The Christian Statesman*. Author. President, The National Temperance and Prohibition Council.



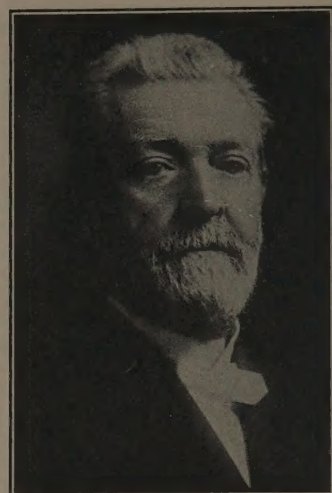


REV. DAVID McALLISTER, D.D., LL.D.

Among the many prominent leaders of the National Reform cause in the 75 years of its history it will be generally agreed that none have rendered greater service than the Rev. Dr. McAllister. He was a man of scholarly attainments. For a number of years he gave all of his time and energies to this work and throughout his entire ministerial life this cause had a major place in his thought and activity. For many years he was an editor of *The Christian Statesman*. He is the author of "Christian Civil Government in

America" the classic of the Association's publications.

He was among the ablest pulpit and platform advocates the cause ever had. He was instrumental in enlisting in the cause outstanding leaders of the various Protestant denominations and prominent political leaders of the nation. He was well versed in constitutional law and was a master in presenting this aspect of National Reform in hearings before committees of Legislatures and of Congress.



REV. T. P. STEVENSON, D.D., LL.D.

From 1864 to his death in 1912 Dr. Stevenson was prominently identified with The National Reform Association. While a pastor of one congregation for the entire period much of the energy of his life was devoted to this cause. For the greater part of this period he was Secretary of the Association. He was the author of many of its ablest documents and spoke much in advocacy of the cause. Probably his greatest service was rendered in connection with *The Christian Statesman* of which, along with Dr. McAllister, he was the founder and of which he was an editor for at least thirty-five years.

With elegance of diction, clearness of statement and earnestness of conviction, he presented the claims of Christian civic righteousness in the columns of this paper. The *London Times* once ranked him as the foremost religious editorial writer of the world. He was one of the truly great Christian statesmen of our country.

### MOUNTAIN PEAKS

(Continued from page 3)

mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord: And insomuch as we know that, by his divine law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war, which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins to the needful end of our national reformation as a whole people? We have been the recipients of the choicest bounties of Heaven. . . . But we have forgotten God.

. . . We have forgotten the gracious hand which has preserved us . . . We have vainly imagined, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us."

"It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness."

Then follows the proclamation for the national fast day, calling upon all the people "to unite in their several places of public worship and in

their respective homes in keeping the day holy to the Lord and devoted to the humble discharge of the religious duties proper to the solemn occasion."

Long ago God raised up prophets—Amos, Isaiah, Jeremiah—and commissioned them to deliver His message to Israel and the other nations of that day. The National Reform Association was raised up of God to be a prophet of His to declare His message to this nation. Was there ever a time in American history when this message was needed more than today? The National Reform Association is still needed as a messenger of God to America.



# Justice Strong and National Reform

It is to the credit of The National Reform Association that a man of such eminence in the legal profession and elevated to such an exalted position in the nation as was Justice William Strong of the Supreme Court of the United States, should support The National Reform Association and serve as its president over a period of six years, the last three of which he was on the Supreme Court bench.

Justice Strong belonged to the seventh or eighth generation of American Strongs. They were a Godly race. Their progenitor was Elder John Strong who came to America a few years after the Pilgrim Fathers landed at Plymouth Rock and settled at Northampton, Massachusetts. "After solemn and extraordinary seeking to God the church there chose John Strong ruling elder." He had eighteen children, one hundred fourteen grandchildren and, at his death at the age of ninety-four, one hundred sixty descendants. Among these descendants were many who filled eminent positions in the service of the church and nation. Justice Strong's father was a Presbyterian minister. Justice Strong was the eldest of eleven children, the youngest being Helen Maria who was the mother of Major John W. Loveland of Washington, D.C., who has loaned us the photograph of his distinguished uncle and given us interesting information regarding the Strong family.

Justice Strong was born in 1808, graduated from Yale, studied law, was a practicing attorney at Reading and Philadelphia, Pennsylvania, fourteen years a member of Congress, Judge of supreme Court of Pennsylvania 1857 to 1868, Associate Justice of the Supreme Court of the United States—March 14, 1870 to December 14, 1880.

He was a staunch Presbyterian, brought up on the Bible and the Catechism. When a lad he went into the pantry and helped himself to some jam. Coming out with some of the telltale jam on his lips he was confronted by the maid who said to him, "William, don't you know the Bible says, 'thou shalt not steal?'" "Oh, yes," the lad replied, "but the Shorter Catechism says, 'No mere man, since the fall, is able in this life, perfectly to keep the commandments of God, but doth daily break them in thought, word and deed.'"

He identified himself with The National Reform Association at its beginning, thoroughly believing in

Christianity and in its profession in national as well as in individual life. He was elected president of the Association in 1867 and re-elected each year and continued to serve until 1873. He was a strong advocate of the religious amendment to the United States Constitution. When President Grant nominated him for the Supreme Court, certain Jews opposed his confirmation because of his public espousal of this amendment. His devotion to this cause and his courage in meeting this opposition is shown in the following editorial from The Christian Statesman of April 1st, 1870:

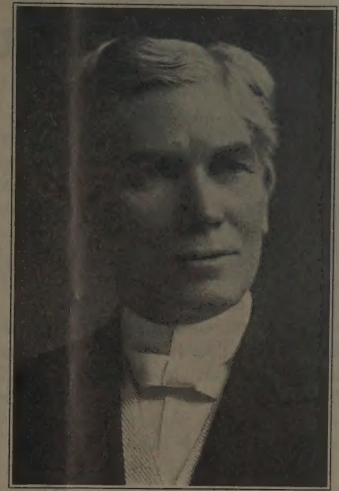
"It was known privately that the Jews and others in eastern cities had circulated petitions against his confirmation because he had publicly approved the Christian Amendment to the Constitution. A deputation of the Jews in Philadelphia waited upon him with the frank statement that they would oppose his confirmation to the extent of their influence. Judge Strong met them with the simple answer that he did not propose in any way to interfere with them because of their faith; but they did now propose to employ their influence to exclude from the service of the nation, not only himself, but on the same ground, every other man who believed and avowed his faith in Jesus Christ as the Ruler of nations. He submitted that not he but they were open to the charge of intolerance. One of them discerned his point and frankly admitted they had made a mistake in coming there; others, however, still insisted that it was a matter of vital importance with them, and that they could not withdraw their opposition."

As president of the Association Justice Strong signed the call for the national convention held in Cincinnati in January, 1872. The following letter which he wrote to Dr. McAllister evidences his continued avowal of the National Reform cause after his elevation to the Supreme Court.

Washington, D. C.  
December 11, 1871.

Rev. D. McAllister—Dear Sir:

I have delayed replying to your note with a view to ascertaining definitely what arrangements our Court might make respecting its winter recess. It has now been settled that our recess will be only two weeks, and will terminate on the 6th of



Rev. R. C. Wylie, D.D., LL.D.

Among the ablest advocates of the National Reform cause, serving the Association over a long period of years, was Dr. Wylie. For a period of ten years beginning in 1882 he was a secretary and field worker. Through the long years until his death in 1928, he had a leading place on the program of the more important conferences of the Association. He was co-editor, editor-in-chief, or associate editor of The Christian Statesman from 1902 over a period of twenty-four years. He was the author of many valuable tracts and books and pamphlets published by the Association among the latter of which were "Sabbath Laws of the United States" and "The Collapse of Christless Civilizations." Dr. Wylie devoted much time throughout his life to the study of Christianity in its relation to national and governmental life and, with his clear grasp of this subject, by voice and pen ably served the cause of National Reform.

January. It will, therefore, be impossible for me to attend the coming Cincinnati Convention.

This I regret for many reasons. I should greatly enjoy the associations of the convention, and derive benefit from its discussions. Manifestly the movement to secure the recognition of God as over all in our fundamental laws is making more and more an impression upon the public mind. Even the misrepresentations of the purposes of its friends, and the violence of the opposition it encounters, attest its progress.

I rejoice at the prospect there is of a good and effective meeting, and I trust your anticipations will not be disappointed.

Very truly yours,

W. Strong.



# Anti Mormon Work---Memories

LULU LOVELAND SHEPARD



Lulu Loveland Shepard

Such memories come sweeping over me as I recall the fourteen happy, exciting years I spent with the National Reform Association in its great fight against Mormonism. Under the leadership of Dr. J. S. Martin, who so ably and capably carried out the plans and continually kept before us the objective of securing an amendment to the Constitution which would forever forbid polygamy in the United States or any of its dependencies, we went forward believing in our cause and in the leadership of Jesus Christ and in the ultimate victory of our cause.

Memories — faces — persons — helpers—some of them appear vividly before me: Ex-Senator Frank J. Cannon; Vernon Danielson; Arthur Latimer; Mrs. Defenderfer; Mrs. Snider—all speakers in our cause at various times but I alone stayed through and fought the good cause on every battle front. Those who assisted in planning my dates will never be forgotten; their consecration and devotion and untiring efforts to make every gathering a success and back at the home base, we were conscious that prayers were ascending to God's throne every day and all over our Country Christians were praying! How could we fail with such a battalion back of us! Such exciting days. Sometimes persecutions and attacks by the Mormons, occasionally an anonymous letter telling me of great danger, again a bunch of Mormon fanatics taking the same subway with me back to my hotel in New York City, harassing me the entire way. Weary and tired from the day's work, yet, withal I would return to my room happy in the joy of serving my Master.

Memories of great city meetings—crowded churches, packed auditoriums, great assemblies, chautauquas, tent meetings, Winona Lake, Old Orchard, Ocean Grove, Asbury Park, Thousand Islands, England, Wales, Scotland, Bermuda Island—all gave us great hearings, applause and enthusiasm everywhere. How we praise God for these memories of glorious, ecstatic days!

Memory of a great meeting in Liverpool, England! So funny and so strange for me! As the Lord Mayor led me down through that great convention hall and on to the stage, round after round of applause greeted me. Never in America had I seen anything like it. I was overwhelmed and when I was introduced,

I forgot my speech. I couldn't think of a word to say for several minutes. I know that you, who know me, cannot imagine my forgetting my speech but I actually did for once in my life.

Another memory! The little town of Jonesport, Maine, the only place that I was not permitted to speak after my dates had been arranged. The town was controlled by the Reorganized Mormons. They owned the hotel, theatre, movie house, would not permit a gathering in the little community Church. They made it most unpleasant for the minister so I went out to a little island in the Atlantic Ocean where the minister had another charge and for three nights I spoke to capacity houses. Everyone in Jonesport, aroused over the procedure, came over nightly in their fishermen's boat and God surely blessed those meetings. Reports of these gatherings in Portland, Maine, daily papers advertised our work throughout New England. As I read over the clippings that I have gathered through those fourteen eventful years I find one saying, that at Bangor, Maine, we drew a larger crowd than the great summer musical festival had ever drawn. People were anxious to hear what Mormonism really was and what its teachings were and because of my many years' residence in Salt Lake City, I had made a most thorough study of that cult.

Memories — memories — memories — of my travels over Utah as a Christian Endeavor State Officer; as a Sunday School State Officer and as State President of the Woman's Christian Temperance Union; visiting in Mormon homes; staying under the same roof with plural wives; speaking to Mormon young people; often addressing great audiences in the Mormon Tabernacle; giving the inspirational talks at the State Agricultural College where the President

was a well known polygamist; occupying the same pulpit with the Mormon Prophet; lived under the reign of four Mormon Prophets; knew the last two very well. God gave me a wonderful training for the work which he later called me to do when I joined the ranks of lecturers under the National Reform Association.

Memories of great meetings in Rochester, New York, where I remained for three months, covering every city in a radius of fifty miles and later the work was carried on in the same way at Buffalo. Crowds gathered so early in the Churches that I was often called from my dinner to go to the service so they would not have to stand until eight P.M. the time of meeting.

Two great campaigns in Philadelphia where the Latter Day Saints (Mormons) had built a Church at the very gates of the Pennsylvania University. It might rain, snow, sleet or hail, but the people came, anxious to know how they could combat this growing menace—no weather too bad to keep them away.

Memories of visits to all the historic points connected with Mormonism! Sharon, Vermont, where the Prophet Joseph Smith was born and the great and beautiful monument was unveiled on the hundredth anniversary of his birth. Palmyra, New York, another monument to the memory of the Angel Maroni whom Joseph claimed led him to the Hill Cumorah where he found the golden plates from which he translated the "Book of Mormon", their so-called Bible. Kirtland, Ohio, where he built his first Temple; then on to Nauvoo, Illinois, where he brought out his revelation on polygamy and to Carthage, Illinois, to the old jail where he was killed in 1844; Florence, Nebraska, where the Mormons spent two winters under the leadership of Brigham Young and where a monument was unveiled two years ago to the pioneers who died there.

How I could go on and on—memories of that great World's Christian-Citizenship Convention in Syria Mosque at Pittsburgh and the attack made by one of the apostles of the Mormon Church.

But I have exceeded my limit and I must close by saying that fourteen happiest years of my life were spent with the loved National Reform Association.



# What The National Reform Association Has Been To Me

WILLIAM PARSONS, D.D.

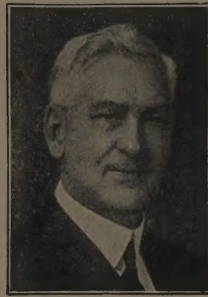
As one of the oldest living members of the National Reform Association, the question has recently been put to me, "What has the Association done for you?" To answer that question will require rather careful reexamination of experiences extending over nearly forty years and a discriminating balance of the forces which have expended themselves upon a life spent mostly in the active ministry of the Presbyterian Church U.S.A., thirty-five years as pastor in its churches.

My background was that of an English Wesleyan family, translated in 1870 from the straw hat manufacturing center of England to the drought-stricken, grasshopper-eaten, plains of central Kansas. Religion there was decidedly primitive and individualistic. It continued "too individualistic" as a socialist friend used to say, through college and theological training years. During the latter period, Herrick Johnson was the greatest personal, socializing force in this entire course of training.

A pastorate in the nineties in an industrial city of central Illinois did little to broaden this individualistic Christianity. Its chief effect in this direction was to bring one into contact with the prohibition and temperance movements, labor struggles, a crude brand of socialism and the agnosticism of the Ingersoll type. In their bulk these forces were simply confusing to a Christian individualist.

Personal experience with sin and the escape from the condemnation of conscience into the peace of God had fixed forever in my mind the necessary, primary individualism of Christianity, so that it was never my misfortune to be caught in the whirlpool of Graham Tylor's brand of social Christianity as many men of the passing generation were. Views which often led them to question the adequacy of Christianity to solve the world's social problems and therefore of its finality made no appeal to me. The question "will Christianity fail" never occurred to me. What will take its place always had a satanic odor. Somehow it always seemed a certainty to me that Christ would finally triumph for this world as well as the world to come.

In 1898 Colonel Rice of Peoria, Illinois, loaned me a book. It was the Princeton Lectures of that year, entitled "Calvinism" by Abraham Kuyper, the then retiring Prime Minister of Holland. These were read in too hasty a manner and left me rather dazed as to many subjects but on the whole they were immensely stimulat-



William Parsons, D.D.

Dr. Parsons is a worthy living successor of the former leaders of the Association in his comprehensive grasp of the fundamental principles of National Reform and in his lucid, forceful exposition of these principles, and their application to present day moral problems. Gave full time service to the Association for several years. Editor of *Christian Statesman*. Later and to date Associate Editor. Has made many addresses for the Association—about 100 at Winona Lake Assembly in past twenty-five years.

ing. Especially did they leave my mind in the air as to the practical application of his lecture on "Calvinism and Politics". Christianity then had become to me like a building with three sides. One was that of intellectual Christianity, the second, a personal experience, the third a system of ethics and I was trying to put a roof of social Christianity upon this incomplete foundation. There was no fourth side wall as its support.

## National Reform Contact

From 1900-1904 I found myself as a pastor in close association with the Reformed Presbyterian churches in Sparta, Illinois. This was one of the foci from which the National Reform Association originated. Among my ministerial acquaintances were two men of the Reformed Church, one an elderly somewhat austere man who was pastor of the Reformed church of Sparta, a Dr. Faris. The other was a man of my own age and a kindred spirit, the Rev. E. A. Crooks. It was in 1903 that Mr. Crooks invited me to accompany him to a convention of the National Reform Association in St. Louis, Missouri. I had heard of this organization during my pastorate there, not always in complimentary terms. Being a temperance leader in the Christian Endeavor organization of Illinois I was asked one afternoon to address that body on the subject of

the moral right of the individual Christian to impose his views on such questions as prohibition and the Sabbath upon the community. I took the position of the right of a majority.

In the evening following my own address I listened carefully and with a great deal of pleasure to a lecture by the Rev. David McAllister, D.D., LL.D., on "The Kingship of Christ". At once I realized the inadequacy of my own views of Christ's Kingdom and the methods of its establishment, especially on its political side. From that time on, as best I could in the midst of the activities of a busy pastor, I took up this political side of Christianity as a sort of side line. It was wonderfully stimulating and broadening. It simply completed my vision of Christianity.

In the autumn of 1904 I moved to Beaver Falls, Pennsylvania. There my contact with Geneva College, the National Reform Association of Pittsburgh and especially with five men, became to me one of the major influences in developing a really satisfying view of social Christianity. These men were H. H. George, David McAllister, Thomas P. Stevenson, Richard Cameron Wylie, and Sylvester F. Scovel, then president of Wooster College. That educational contact has decidedly shaped my ministry in the last thirty years. I have not been less of an evangelist or pastor or teacher of individual Christianity but more of a teacher of social Christianity.

The immediacy of the authority of Christ over the civil government as well as over every other sphere of life has been the foundation which the National Reform Association has helped me to put as the permanent support under the fourth side of my concept of Christianity. The authority for insisting upon moral reforms shaped along the ethical lines of the Bible was no longer my own or even the majority conviction of the need of social reformation, but it was the will of Christ that these things should be so. Needless to say that has broadened and deepened my thinking and completed my vision of the Kingdom of Christ on earth.

## National Reform Fellowship

The second salutary effect of the National Reform Association has been that of a fellowship with progressive minds, singularly free from vagaries and fanaticism. I have mentioned several of them but that was only a small fraction of the number. These men were from the United

(Continued on page 19)



**THE CHRISTIAN STATESMAN***Founded in 1867*

Devoted to Christian Political and Social Science

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founded in 1863

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1906 at Pittsburgh, Pa., under Act of Con-  
gress of March 3, 1879.**PICTURES IN THIS ISSUE**

We are glad to present to our readers in this Anniversary issue of *The Christian Statesman* the pictures of quite a number of those who have been leaders of the National Reform movement. We had cuts of a number of these in our office but are indebted to friends who loaned us photographs or cuts of others. There are others whose service to the National Reform cause is deserving of this recognition but the difficulty and expense of providing cuts and our limited space make this impossible.

**TO SECURE EXTRA COPIES**

In the expectation that many of our friends will want to secure extra copies of this Anniversary issue of *The Christian Statesman* to distribute among their friends, we have had 2,500 extra copies printed. They can be had at the rate of 10 cents per copy. Order from *The Christian Statesman*, 605 Publication Building, 209 Ninth Street, Pittsburgh, Pennsylvania.

Many years ago special contributions were made for the special purpose of a judicious distribution of *The Statesman* among preachers and other religious leaders. For example John Alexander, first President of the Association, contributed \$100.00 to have *The Christian Statesman* sent to all ministers of the United Presbyterian Church. We hope quite a number will follow his example in securing a wide distribution of copies of this issue.

**WINONA CONFERENCE**

This summer's Christian Citizen-ship Conference of The National Reform Association at Winona Lake, Indiana, will begin on Sabbath, July 24th and continued for one week. Rev. J. C. Broomfield, D.D., Pastor of the Methodist Protestant Temple, Fairmont, West Virginia, for six

years president of the General Conference of the Methodist Protestant Church, will give the opening messages of the conference at the regular Sabbath morning and evening services of worship. Among the other speakers will be Dr. Ida B. Wise Smith, President of the National W. C. T. U.; President W. A. Ganfield, Carroll College, Waukesha, Wisconsin; Rev. R. H. Martin, D.D.; and a representative from the Federal Investigation Bureau—G-Men—of Washington, D. C. Plan to visit Winona and attend this conference.

**FAMILY WORSHIP IN THE BRUNOT HOME**

Not only was Felix R. Brunot, for twenty-four years President of The National Reform Association, a regular attendant upon the public services of worship in the Episcopal Church, but in his own home family worship was regularly observed throughout the half century of his married life. In the interesting book on Mr. Brunot's life by Bishop Charles Lewis Slattery, following the account of Mr. Brunot's marriage, is found this interesting paragraph:

"Here, too, was begun the custom of family prayers, which always had a peculiar earnestness in the Brunot household. It is interesting that when Mr. Brunot hesitated, through shyness, to begin the custom in his little home, Mrs. Brunot, with the Prayer Book and Bible, took the lead: and then the habit being formed, the head of the house assumed his place naturally at the family altar, at which, always afterward he ministered gladly until he could speak no longer. It is a beautiful instance of a woman's willingness to do first what both husband and wife desire to do."

In their home there were family prayers both morning and evening and their servants regularly joined them in these services. The following is from the chapter which tells of their beautiful summer home—at Verona—up the Allegheny River twelve miles north of Pittsburgh:

"Each morning before breakfast the coachman's children came up from the lodge and were in the dining-room when the family came in to take part in family prayers, each member of the household reading a verse of the chapter in turn. After prayers, the children stood before Mrs. Brunot and she asked them to tell her the chapter they had just read, and in their own simple words they told it. Then she asked them one by one to give her the verse of the hymn for the day, after which

they said together the verses they had learned before. No visitor to the house could ever forget the scene: for these children had come up to Mr. Brunot's dining-room in town or country ever since their boyhood days and so it was for them the most natural thing in the world ..... In the twilight of the evening they would sit on the south porch listening to the splashing of the fountain, and, through the trees watching the distant Allegheny on its way to the Ohio. When it was quite dark they would go in, to be joined by the servants for the evening prayers, followed sometimes by a few hymns."

What a benediction it would be to the church and to America if this custom of family worship, so regularly and so graciously observed in the Brunot home was observed in all the homes of professing Christians in our land? The Brunots, like all true national reformers, believed in religion everywhere—in the heart, the home, the church, and the nation.

**MR. BRUNOT AND THE LORD'S DAY**

Mr. Brunot was a strong advocate of the proper observance of the Lord's Day, often writing and speaking on this subject and consistently practicing what he preached. During the five years when he was chairman of the Board of Indian Commissions, along with Mr. William Dodge, another member of the Board, and Mrs. Brunot and Mrs. Dodge, he visited the Indian tribes. He made no journey on the Lord's Day and always conducted Divine worship on this day, he or Mr. Dodge making the address. To these services the officers and men of the party came and often also the Indians. He would not journey on the Sabbath and when he told the army Lieutenant on Saturday that they would stay in camp on the Lord's Day he was astonished and said, "You are the first man from Washington who ever regarded Sunday."

That it was the day, not merely the church hour, that was to be devoted to holy uses according to the Brunots' conception, is strikingly revealed in a paragraph in Bishop Slattery's book referred to above:

"Sunday afternoon the children (of the servants) came up again and Mrs. Brunot read to them a story-book which she had carefully selected, taking first a boy's story and then a girl's. Once more, no guest of the household ever liked to miss this Sunday afternoon with the children, and most of the guests joined the children in saying a verse and in singing the hymns after reading.



It was a religious atmosphere as wholesome as it was delightful."

Is there not here an example and a lesson for Christians of today regarding the right use of the Christian Sabbath and making the most of the opportunities it affords?

### JOHN W. ALEXANDER

National Reformer and Friend  
of the Sabbath

Throughout the seventy-five years of its history The National Reform Association has not been without friends of substantial financial ability who have given generously of their means to support its work. Among these was John Alexander, its first President. At the annual convention in New York City in 1867 he gave \$500.00 for the year and declared he was ready to give that sum yearly until they were successful in securing the Christian amendment to the Constitution.

Others worthy of mention are Felix R. Brunot, another president, whom the records say gave frequently generous contributions which for him were large contributions and more recently another Christian business man, Robert M. Downie, and Samuel Houston and Dr. H. H. George who in their wills left substantial bequests to the Association.

Among those now living and worthy of mention for their generous gifts is John W. Alexander of Pittsburgh, Pa., no blood relation to the first president, but close of kin to him in his devotion to our cause and in his gifts to its support. Years ago he made liberal contributions. More recently it has been his liberal contributions that have made possible the publication of our two books on the Sabbath, *THE DAY* in 1933, the first edition of *SIX STUDIES ON THE DAY* in 1935 and the second of meeting.

Mr. Alexander is whole heartedly devoted to National Reform and particularly to the cause of Sabbath observance. His devotion and his practical way of expressing it are deeply appreciated.

### FREE BUNDLE OF TEMPERANCE PAPERS

The National Voice, national temperance newspaper will send a bundle of 25 recent issues for free distribution to anyone who will place these papers in the hands of those who need to know the facts about repeal and its effect upon the nation's business and moral structure.

Postal card requests for the free bundles may be addressed to The National Voice, 410 Lankershim Building, Los Angeles, California.

### EDUCATIONAL PROGRAM FOR SABBATH RECOVERY

Realizing that we cannot have Christianity, the church, liberty and democratic institutions without the Christian Sabbath,

That we are fast losing this institution of our Christianity and nation,

And that our basic task in recovering it is an educational program in our churches to rebuild in the minds and hearts of our people an understanding and conscience regarding the sacred character and proper uses of this day,

The National Reform Association in cooperation with churches and other organizations, has inaugurated an educational program for Sabbath restoration. In addition its Sabbath restoration. In addition to its representatives urging this program before churches and particularly groups of religious leaders, the Association has provided what is essential to the successful carrying forward of this program—up-to-date literature on the Sabbath and the Sabbath situation in America, suitable for use in this program—*THE DAY*, a book of 206 pages, for preachers and other leaders and *SIX STUDIES ON THE DAY*, a smaller book of 104 pages, for use as a textbook in the study of this subject in Bible classes, missionary and young people's societies, leadership training classes, W. C. T. U., and other group meetings. These books have already been widely used and highly commended. In a recent Sabbath program in the United Presbyterian Church some 3,500 of the latter were used.

Why not put on a program for Sabbath recovery in your church or community? Pastors will find in *THE DAY* material for a series of interested sermons on this subject. Teachers of Bible classes and other religious groups will find in *SIX STUDIES ON THE DAY* just the book needed to place in the hands of members of study classes to guide and stimulate their study of this subject. Order from The National Reform Association, 209 Ninth Street, Pittsburgh, Pennsylvania. *THE DAY* sells at \$1.00 and *SIX STUDIES ON THE DAY* at 25 cents per copy postpaid.

Following are excerpts from letters received from officers or teachers of groups where these books have been used in the study of the Sabbath. Mrs. M. W. Fell, secretary of a young women's missionary society, Ambridge, Pennsylvania, writes: "The study has been highly beneficial and left a marked impression on the minds of the mem-



Rev. H. H. George, D.D., LL.D.

Dr. George was one of the founders of The National Reform Association. He attended and spoke ably at the original meeting in Xenia, Ohio, in 1863 in advocacy of the cause. He was a member of the committee appointed to go to Washington to wait on President Lincoln on behalf of the religious amendment to the Constitution. Lincoln is reported to have said to him and another member who previously had waited on him asking for the abolition of slavery and the religious amendment to the Constitution: "You got your first request in my first administration. I hope you get the other in my second administration." On two occasions Dr. George secured the introduction into Congress of the Christian Amendment to the Constitution. He resigned a pastorate in 1893, and gave at least ten years service to this cause as a secretary in the field. The latter part of this period he was accompanied and ably assisted by his wife, Ella M. George, LL.D., who ably contributed to this cause by voice and pen, and who later, for a short time, was executive secretary of the Association. Few men equalled Dr. George in his advocacy of this cause in pulpit and on the public platform.

We recommend highly *SIX STUDIES ON THE DAY* to other societies interested in the moral and spiritual observance of the Sabbath Day."

Mrs. J. R. Lemon of Detroit, Michigan writes: "For six consecutive Friday nights the institute of the young peoples' society of eleven United Presbyterian churches used *SIX STUDIES ON THE DAY* in study groups composed of intermediate aged boys and girls, with forty in attendance."

Rev. Oliver B. Proett of Gresham, Nebraska, writes: that both of the above books were used in a nine weeks' study of the Sabbath conducted on Sabbath evenings "with a group made up of farmers, retired people, professional and business men with a theater manager and state senator present. The class was begun as an experiment but it met with such enthusiastic approval that

(Continued on page 16)

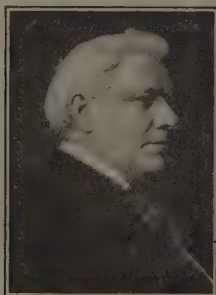


## Some Heroes of The National Reform Faith



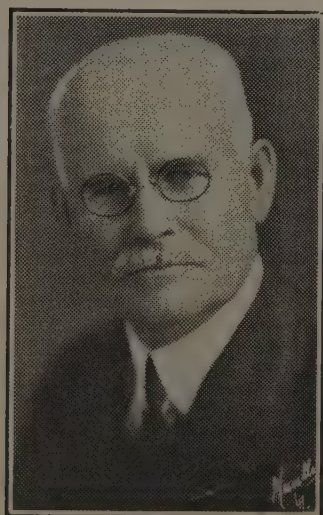
**REV. J. R. W. SLOAN, D.D.**

One of the great leaders of this cause in the early days.



**HON. C. F. SWIFT**

Former member of Legislature of Pennsylvania. For many years ably represented the National Reform Cause on the public platform.



**WILLIAM S. FLEMING, D.D.**

Ably represented the Association in the Bible in the Public Schools field for many years.

The writer of the Eleventh Chapter of Hebrews recounts achievements of a few of the heroes of the Christian faith and adds that time fails him to do more than name others. So we must say in this anniversary issue. Briefly we have spoken of the character and achievements of a few of the outstanding heroes of the National Reform faith. There are many others whose labors and sacrifices and achievements are also worthy of record here. But space fails us to more than name them. In fact we cannot name them all. We do not even know the names of many of them. We add only a few. They came from practically all the Protestant denominations, thus emphasizing that this is not an ecclesiastical, sectarian movement, but a Christian citizenship movement that has brought together leading representatives of many different churches.

In the early days was Dr. A. A. Miner, a leader in the Universalist Church; Prof. Lewis Taylor, of Union College, of the Dutch Reformed Church. Several Bishops of the Episcopal Church, already named: Bishop Gilbert, Simpson and Judge Hagan of the M. E. Church. Presidents Seelye, Charles Finney and Blanchard of the Congregational Church: Prof. J. H. McIlvaine, Dr. Charles and A. A. Hodge, Dr. Jonathan Edwards of the Presbyterian Church; Dr. J. T. Pressley, Pollock, Leiper, Wier, Millen, and W. J. Robinson of the U. P. Church; Drs. Sloan, Milligan, H. H. George, Wilson, Gault, Coleman, R. C. Wylie and J. M. Foster.

In later days, the most of them within the past 25 years: M. E. Church, Hon. Sam Small, Drs. J. M. Tibbetts, B. L. Scott, W. S. Fleming. In the Methodist Protestant Church, Hon. C. F. Swift and Rev. J. C. Carpenter; in the Presbyterian Church, Dr. Scovel, and Senator Frank J. Cannon, Mrs. Lulu Loveland Shephard, Nellie O. Pritchard, Dr. L. C. Denise, Dr. Jas. E. Garvin; U. P. Church, Drs. J. T. McCrory, John A. Henderson, C. McCloud Smith, Rev. S. A. Work; the Reformed Presbyterian, Drs. T. H. Acheson, Dr. J. S. McGaw, J. Renwick Wylie, Dr. J. S. Martin; Hon. Clinton N. Howard of the Quaker denomination. These and many others have stopped the mouths of lions, wrought righteousness, subdued kingdoms. May there be many who will follow in their train, giving Christ's message to the nation, faithfully as they gave it.



**REV. A. M. MILLIGAN, D.D.**

One of America's greatest pulpit and platform orators, and National Reform leader of the early days.



**LARIMORE C. DENISE, D.D.**

Assistant Superintendent of National Reform Association for some ten years; now President, Presbyterian Theological Seminary, Omaha, Nebraska.



**Rev. T. H. Acheson, D.D., Ph.D.**  
An Associate Editor of The Christian Statesman and Lecturer.



## Sacrificial Helpers

Probably no organization has ever had more gratuitous service rendered to it than The National Reform Association. From the earliest days many who have received their financial support from other sources because of their devotion to this cause gave much time and energy to its advancement. In the last two or three years quite a number have ably represented our cause on the platform without the Association's being able to meet more than expenses. We are glad to present the photographs of two of these and are only sorry we do not have photographs of others.



**HON. LOUIS E. GRAHAM,**  
Beaver, Pa.

Formerly United States District Attorney, Western Pennsylvania.

Mr. Graham is one of the best informed persons in America on the Crime situation. He spoke at one of our annual meetings, gave a series of eight addresses on this subject at Montreat, North Carolina, and on two occasions spoke for the Association at Winona Lake Assembly.



**PROF. JOHN COLEMAN, PH.D.,**  
Geneva College, Beaver Falls, Pa.

Dr. Coleman is especially well informed on current events and ably discusses national and world conditions from the Christian National Reform viewpoint. He also has spoken for our Association at Winona Lake, Indiana, and at Montreat, North Carolina and on other occa-

## The Price of Blood

REV. H. B. MANSELL.

Seventy-five years ago, when The National Reform Association began, drunkenness was an evil but drunken driving was unimportant. Today it is an admitted evil. Then a drunk's friends could put him in his buggy, wrap the lines around the whip and trust the old gray mare to get home safely; today the cars have more horse power and no horse sense.

For the fourth consecutive year highway deaths have made a new high. The National Safety Council estimates them at 39,700 and the Travelers Insurance Company says 40,300; the average of these two is an even 40,000. For 1932, the last full year of national prohibition the total was 29,450. In 1937 there were 136 such deaths for every hundred five years before. In the past three years more people have been killed in this way than there are inhabitants in the state of Nevada.

This increase has come in spite of multiplied safety drives, more strict laws, stronger cars, four wheel brakes and improved roads. Why this waste of life? Does liquor play a principal part?

The evidence against liquor appears whenever search is made. But many authorities do not want the evidence produced. In June, 1936, Congress provided \$75,000 for a study of traffic accidents. The report recently made to Congress reveals that there is an average of nearly three causes for every highway accident. It is easy, therefore, to assign some other cause than liquor. But an analysis of 104 cases studied in that report reveals liquor in 20 accidents causing 22 deaths.

In 1934, the first full year of repeal, came the highest increase for a single year, nearly five thousand more than in 1933. Last year marked up the second highest, two thousand more than 1936. It would have been more had not November and December shown marked decreases from the corresponding months a year previous. The upward trend in these deaths began in the summer of 1936 and continued for more than a year. It coincided with the improvement in business and increased employment. Many had money for gas and liquor who had been unable to afford both in the leaner years.

sions.

We are sorry that we do not have to present the likeness of Dr. Blair who has spoken for the Association at the above named places, and of others.

The drop in the last two months of 1937 coincides with a marked decrease in employment. But surely it is too bad that the only way to curb these deaths is a recession in business before we get out of the depression.

At the request of the Highway authorities of New Jersey the National Safety Council made a study of 10,000 accidents in that state during 1936. The report on "had been drinking" accidents shows that they are at a steady minimum from three a.m. to three p.m. From ten to two at night they are at their highest. During the week the maximum of such accidents occurs on Sunday and Saturday, with the probability being that many Sunday accidents result from Saturday night drinking. Both these daily and weekly peaks correspond to the times when drinking has most influence on driving.

The Travelers Insurance Company, through its annual surveys, shows that these hours and days have recorded the highest percentages of increase in the past five years, Saturday rose by 61 per cent and Sunday by 52 while Wednesday was up only 15 per cent. Accidents between midnight and one a.m. caused an increase of 143 per cent in deaths; for every hundred killed at that hour in 1932 there were 243 lost in 1937. Ten to eleven at night came next with 93 per cent increase. The hours from one to six a.m. are taken together in most state reports; they showed an increase of 73 per cent. What explains this except liquor?

It is very probable that the present decrease in employment will so reduce the consumption of liquor that a better record will be made on our highways during 1938 than in 1937. The internal revenue reports show that during November, December and January last the receipts from distilled liquors were eleven per cent below the corresponding three months a year earlier. It also appears that the decline was most marked for the cheaper American made spirits. Another coincidence—a reduction in these revenues accompanies a reduction in deaths on our highways. Is not the money that we gather through liquor taxes the price of blood? What moral right have we to put it into the national treasury? When Judas flung down the thirty pieces of silver before the chief priests they said, "It is not lawful to put them into the treasury, since it is the price of blood."



## OFFICERS OF THE NATIONAL REFORM ASSOCIATION



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**KNOX M. YOUNG,**  
Treasurer

The work of The National Reform Association is carried on under the direction of a Board of Directors of twenty-seven members nine of whom are elected each year for a term of three years at the annual meeting of the Association held the first Tuesday of December in Pittsburgh, Pennsylvania. The officers of the Association are elected annually by the Board of Directors. We are pleased to present on this page photographs of the officers of the Association and of the officers and chairmen of committees of its Board of Directors. The officers of the Association and members of the Board of Directors give of their time, ability and means in promoting the Association's work and are deserving of the thanks of the Association's constituency throughout the country.

Of the \$5,000.00 recently raised for the Sabbath Program of the Association, the members of the Board contributed about \$1,600.00. Fourteen members of the Board are ministers of the Gospel, eight are business men, one an Attorney, two are schoolmen—Dr. Ganfield, President of Corroll College, Waukesha, Wisconsin and Dr. Guy, First Asso-

ciate Superintendent of the Public Schools of Pittsburgh, Pa.—and one represents the gentler sex, Dr. Ella M. George, for 21 years President of the Pennsylvania State Woman's Christian Temperance Union.

The non-sectarian character of the National Reform Movement is shown in the fact that six different denominations are represented on this Board. Following are its members listed under the departments on which they serve:

**FIELD:** Rev. H. B. Mansell, Rev. Ross M. Haverfield, J. R. Cutler, J. S. Broomfield, D.D., Rev. T. Leroy Hooper, W. W. T. Duncan, D.D., LL.D., E. A. Crooks, D.D., T. J. King, D.D., D. H. Elliott, D.D.

**FINANCE:** E. S. Young, Knox M. Young, J. S. Tibby, S. K. Cunningham, John W. Alexander, W. J. Aiken, Frank H. Davis, Rev. G. E. Brenneman, S. Gordon Thompson.

**PUBLICATION:** John W. Alexander, J. S. Martin, D.D., Hugh Leith, D.D., J. Freeman Guy, Ph.D., A. R. Robinson, D.D., Mrs. Ella M. George, LL.D., Rev. R. W. Redpath, President, W. A. Ganfield, Rev. W. L. C. Samson.

## BOARD OF DIRECTORS OF THE NATIONAL REFORM ASSOCIATION



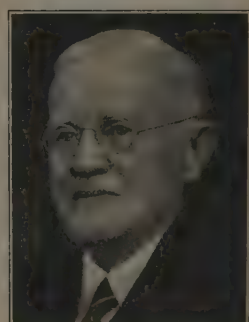
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President



**E. CLAY YOUNG,**  
Vice President;  
Chairman, Finance  
Department



**REV. W. L. C. SAMSON,**  
Secretary



**JOHN W. ALEXANDER,**  
Chairman, Publication  
Department



**REV. H. B. MANSELL,**  
Chairman, Field  
Department

Mr. Mansell, is pastor of the Methodist Episcopal Church, Windber, Pa. Nevertheless he gives considerable time and energy to National Reform work in his own and adjacent counties, speaking on this subject and organizing and promoting local option contests on liquors and beer and on the Sunday amusement issue. Last fall he took a leading part in sixteen local option contests, in fourteen of which victories were won for the dry cause.



## National Crusade To Supress Liquor Advertising

R. H. MARTIN, D.D., *President,*

*National Temperance and Prohibition Council, Chairman Anti-Liquor Advertising Committee of Council*

In our last issue notice was given that the National Temperance and Prohibition Council at its last meeting in Washington, D. C., decided to make its one project for united effort for this year the suppressing of liquor advertising over radios, in newspapers, magazines and by other media and to direct its efforts along two lines:

1. Enactment by Congress of legislation to this end.
2. Protesting against such advertising to owners of radios, newspapers, etc., advertising intoxicating liquors.

The preliminary preparations are completed and the campaign is now being launched on a nation-wide basis.

### United Nation-Wide Effort

Individual or isolated group action can accomplish little in stopping an advertising program of brewers and distillers in which \$75,000,000 has been expended since repeal. United effort on the part of the temperance forces of America is necessary. The above Council is composed of some twenty-five national organizations and church groups including the Anti-Saloon League of America, the National W.C.T.U., and the Social Service Departments of most of the Protestant Churches. Many other organizations will also be contacted and we will seek the help of the religious press of the country. There are 552 daily newspapers that will not advertise hard liquors, 178 of which will not even advertise beer. We believe their help can be secured.

### The Anti-Liquor Advertising Committee

R. H. Martin, President, The National Reform Association, Chairman; Dr. Ida B. Wise Smith, Pres., National W.C.T.U.; Dr. Izora Scott, Legislative Superintendent, National W.C.T.U.; Edward B. Dunford, legal counsel, Anti-Saloon League of America; Charles R. Jones, Executive Secretary, American Business Men's Research Foundation; Dr. D. Stewart Patterson, Promotion Secretary of Methodist Episcopal Board of Temperance and Public Morals.

### What Individuals and Groups Are Asked To Do

**A. LEGISLATIVE PROGRAM.** Help secure enactment by Congress of Culin House Bill (No. 13) and Cap-

per Senate Bill (No. 1369) to prohibit advertising of all intoxicating liquors over radio, in newspapers and magazines by the mails, etc., in interstate commerce; and Culin House Bill (No. 9624) and Johnston Senate Bill (No. 3550) to prohibit same over the radio only.

1. Write personal letters to your Congressman and Senators.
2. Prepare petitions. The Legislative Committee of the Council suggests the following form:—

To the Members of the Senate and House of Representatives of the Congress of the United States:

We, the undersigned citizens of  
.....of the County of  
.....of the State

of ..... do respectfully petition you to help promote the general welfare of the people of the United States by securing the passage of legislation which will stop, so far as is possible by Federal law, the great advertising campaign for the sale of alcoholic beverages now going on by press and radio.

The States cannot adequately regulate or prohibit the advertising of liquor so long as Congress permits such advertising through the medium of interstate commerce. Therefore, we most earnestly urge your assistance in securing this proposed legislation in order that state regulations and laws upon the subject may thereby be made more adequate and effective, and that radio advertising of alcoholic beverages may be stopped entirely.

Name	Address
.....	.....

Attach plain sheets as needed for additional signatures.

Secure as many signatures as possible and send petitions as soon as possible to **Legislative Committee of National Conference and Prohibition Council**, 131 B St., S. E., Washington, D. C., and add, Forwarded by Name .....

Address .....

**B. PROTEST PROGRAM.** By letter, telephone call or by personal interview to the radio stations in your

community or section of the country advertising liquors. This is of first importance and should receive first attention.

The same for newspapers and magazines. Liquor advertisements on billboards, in street cars and other public places.

Both individuals and groups should make these protests. A committee can be formed to wait in person upon the owners or managers of the above.

### How This Campaign Will Succeed

It will not succeed if you "let George do it." Every interested individual must do his part. Every group must do its part. Remember this is a united effort on a nation-wide scale. You count, provided you express your conviction in this matter. Do not fail us. We hereby add you to our committee. Write us. Let us know you are with us. Tell us what you will do. Make suggestions to us. It is a big undertaking but by aggressive, united, nation-wide action it will be successful. Don't delay. Begin now. Let us hear from you. Address—R. H. Martin, 209 Ninth Street, Pittsburgh, Pa.

**THE MAE WEST INCIDENT SHOWS WHAT PROTESTS CAN ACCOMPLISH. DO YOUR PART TO MAKE THIS NATIONAL CRUSADE A SUCCESS.**

### FOUNDATIONS OF OUR HOPE

(Continued from first page)

National Reform Association could constantly assert the authority of Christ in the largest social sphere of life, is an evidence of God's favor and help. Especially, when we consider that this has been done in that period of time which has witnessed the unprecedented growth of Secularism. Marxism and Paganism and their three manifestations of Communism, Fascism and Mormonism in the sphere of social organization and the equally unprecedented growth of Modernism, and Romanism within the pale of the church; nothing less than the help of the Holy Spirit could have kept it alive and its ideas even measurably vital.

Looking back then over these years, we can boldly emulate Samuel and out of this celebration make a memorial which shall bear this inscription, "Hitherto hath the Lord helped us." And that assurance becomes the foundation for hope for the work of the future.



RESOLUTION ON DEATH OF  
DR. HUTCHISON

Rev. R. A. Hutchison, D.D., LL.D.

The following action was taken at a meeting of the Board of Directors of The National Reform Association following the death of Rev. R. A. Hutchison, D.D., LL.D., which occurred on December 11th, 1937:

"The Board of Directors of The National Reform Association desires to place on record its appreciation of the late Dr. R. A. Hutchison who for many years was a member of the Board and active in the Association's work.

Dr. Hutchison was faithful in his attendance upon the meetings of our Board, served actively on its committees, often spoke from the Association's platform and gave wise counsel in planning its work.

As an ordained minister, Dr. Hutchison realized that it was his privilege and duty to bear witness to the Lord Jesus Christ as the King of Kings and Lord of Lords and Sovereign Ruler of the nations; as well as to testify to Him as the Prophet revealing divine truth for the individual life in relation with God and man, and as the Savior of sinners through His atoning work on the cross and the Great High Priest ever living to make intercession for all who trust Him as Redeemer from sin's guilt and deliverer from Satan's power.

His life's ministry was a full rounded witness to the prophetic, priestly, and kingly offices of Him who was made manifest in the flesh. A part of this witness he gave through The National Reform Association.

We appreciate his fellowship. We miss his counsel. We mourn his departure.

We recommend the sending of a copy of this action to his family as well as recording the same in these minutes."

## Gannett Dry Newspapers



Frank E. Gannett

Outstanding in the newspaper world is Frank E. Gannett of Rochester, New York, chief owner and publisher of 19 daily newspapers most of which are published in New York state. These dailies have a combined circulation of considerably over a half million.

Mr. Gannett is the third largest newspaper publisher in America. Few newspaper publishers recognize to as high a degree their moral responsibility to the people as does Mr. Gannett. Mr. Gannett requires of those who edit his papers that they give to the people "a clean, fair, independent, constructive newspaper, fit to enter the home and be read by every member of the family."

In line with this policy the Gannett newspapers have never carried any liquor or beer advertising. Notwithstanding this, possibly in part because of this, his newspapers have been successful financially. We are informed that "the Gannett Publishing Company has passed a dividend on its

stock before and during the depression while certain other newspapers plastered all over with liquor advertisements have been suspended or absorbed by the dividend paying Gannett group."

We are glad to give Mr. Gannett's comment on his anti-liquor advertising policy:—

"Newspapers under my control before prohibition did not carry liquor advertising. None of our nineteen newspapers now carries liquor or beer advertising. Of course this means a great loss in revenue to our group but we would not change our policy no matter what might be the cost. We know our readers appreciate the absence of liquor advertising. We know that many advertisers of other merchandise appreciate our policy. We produce papers that go into the home and we endeavor to keep our papers on a standard that will be acceptable in the home. Evils from the liquor traffic are increasing and I personally expect that newspapers that accept liquor advertising will soon feel the resentment of many readers."

We congratulate Mr. Gannett on the high moral tone of his newspapers, on his stand against liquor advertising and his financial success. The success of his papers is proof that there are still many American people who want a clean, high grade daily newspaper. More power to him and may many others follow in his footsteps. Below is a list of the Gannett dailies:—

Rochester Times Union  
Rochester Democrat and Chronicle  
Albany Knickerbocker News  
Utica Observer Dispatch  
Utica Press  
Elmira Star-Gazette and Advertiser  
Newburgh-Beacon News  
Ithaca Journal  
Olean Times Herald  
Ogdensburg Journal  
Malone Telegram  
Saratoga Springs Saratogian  
Plainfield (N.J.) Courier News  
Hartford Times  
Danville Commercial News  
Massena Observer  
Total daily circulation 547,462.

## EDUCATIONAL PROGRAM

Continued from page 11)

the group was continued and is now studying the Christian home." The conclusion reached was "the Sabbath is a holy day dedicated to the Lord for holy purposes, that it ministers to man's needs, and that we ought to look upon any unnecessary use of the day as desecration of a sacred thing."

Rev. Raymond C. Rogers of Elizabeth, Pa., writes: "It would do your heart good to see the unanimous interest in the weekly discussions of the Sabbath question in our mid-week service using your book, 'Six Studies on the Day.' The attendance has included a wider constituency than we have ever had at these services. Last evening there was more free discussion than at any time in my years of service here."



# CHRISTIANS - - - Stop Prizefight Broadcasts

By RAYMOND M. HUDSON

Because prize fight broadcasts are so wicked and foul, are doing so much to undermine the Christian, as well as the non-Christian home and, with the gambling, and liquor advertising, broadcasts are weakening and threatening our Lord's Kingdom and Church, I am constrained that Christians must rise up and stop such broadcasts and accordingly I have written Hon. Frank McNinch, Chairman of the Federal Communications Commission, Washington, D. C., the following letter:

My dear Mr. McNinch:

I wish to congratulate and thank you for your recently published letter condemning the Mae West broadcast, which gladdened the hearts of all Christian and other right thinking people as you clearly and forcibly warned the broadcasting companies and set forth the principles guiding the Commission in such matters by stating in part:

"The admittedly objectionable character of these features is, in our opinion, attributable to the lack of a proper conception of the high standards required for a broadcast program intended for reception in the homes, schools, automobiles, religious, social and economic institutions, as well as clubs, hotels, trains and other places, reaching in the aggregate a much larger number of people daily than any other means of communication and carrying its message to men, women and children of all ages.

"A clear recognition of the social, civil and moral responsibility for the effect upon listeners of all classes and ages requires such a high standard for programs as would insure against features that are suggestive, vulgar, immoral or of such other character as may be offensive to the great mass of right-thinking, clean-minded American citizens." \* \* \* \*

"In our present system and the statute under which the Federal Communications Commission functions, the Commission has no power of censorship, but this power and responsibility rests squarely and unavoidably upon the licensee—Licenses are granted without any compensation by the licensee to the Government and solely for the purpose of serving the public interest, and, hence, the broadcaster must accept, along with the privilege granted, a definite, inescapable and high public trust in the use of the facilities licensed. . .

"The Commission has decided to take no further action at this time than the writing of this letter in condemnation of the program. However, upon application for renewal of the licenses of the stations carrying this broadcast, the Commission will take under consideration this incident along with all other evidence tending to show whether or not a particular licensee has conducted his station in the public interest."

Do you not think the time is propitious and demands a similar warning and statement to the broadcasting companies against broadcasting the nauseous and brutal details of prize fights with the accompanying propaganda as one or two negroes are now prominent in the fighting, thus engendering much racial discord and bitterness generally and especially in thousands of families, both white and colored, that would not be reached or aroused save by the radio?

## Why Not Warn Against Prize Fight Broadcasts?

Has not the Congress by denouncing and forbidding the carrying or transporting of prize fight pictures from state to state by individuals, common carriers, and postal authorities thus condemning them as inimical to the public good and moral welfare of the people, thereby, likewise condemned the ringside broadcast of such fights and make it mandatory on the Commission to prevent any further broadcasts of fights and the accompanying propaganda before and after the event?

A contention that the pictures are more vicious and morally undermining than the vivid bloody and cruel details of the average radio announcer is without merit.

I sincerely trust that the Commission will calmly and carefully consider this matter and think it through and then stop such broadcasts. As wise Old Solomon said: "They that forsake the law praise the wicked. But such as keep the law contend with them." Proverbs 28:4.

It would be well to also study and determine as to stopping details and reports of horse races and other gambling, as Congress has also enacted statutes against lotteries and in the District of Columbia against other gambling—thus condemning them as deleterious to the general welfare and moral and public good of our people and nation.

And, would not this lead to a stop order against renewing broadcasting licenses to companies which broadcast enticing liquor advertisements and propaganda into our homes?

Thanking you for your earnest consideration of this matter, I am, with best wishes

Cordially yours,

To this communication the following reply was received.

February 9, 1938

Mr. Raymond M. Hudson,  
Attorney at Law,  
1343 H Street, N. W.,  
Washington, D. C.

Dear Sir:

This will acknowledge receipt of your letter of January 26, 1938, addressed to the Chairman, making reference to a letter recently directed by the Commission to the National Broadcasting Company relative to a program featuring Miss Mae West which was broadcast over one of its network systems. You state you believe a similar warning should be issued to those stations broadcasting reports of prize fights, horse races and other forms of gambling, liquor advertisements and propaganda.

In reply may I state that your comments in this matter have been noted. In order, however, that appropriate action may be taken with respect thereto, *your cooperation is desired* in furnishing the Commission a *statement in affidavit form* setting forth the *fundamental facts* with respect to each of the programs in question and *specifying*, if possible, the *call letters* or approximate operating frequencies of the *stations broadcasting such programs*. You may be assured that upon its receipt such an affidavit will have appropriate attention.

Very truly yours,

T. J. SLOWIE,  
Secretary.

If laymen as well as ministers throughout our land will take time to write to the Commission and to pray for God's blessing on our efforts we can eliminate all of these obnoxious and devil inspired broadcasts.

Rise up Christians and go forward for Christ.



# Pennsylvanians Spent For Intoxicating Liquors In 1937

## \$314,077,807.97—\$32.61 Per capita

**OUR PURPOSE**—To arrive at what Pennsylvanians spent for intoxicating liquors in the year 1937.

**HARD LIQUORS.** The Pennsylvania State Liquor Stores sell only the high-powered or hard liquors—not beer. These stores have a monopoly on the sale of hard, or distilled liquors.

The figures of sales of liquors at the State Stores found in the accompanying tables were obtained from the Pennsylvania Liquor Control Board, Harrisburg and are authoritative. They are given by counties and also the total of \$80,512,707.33 for the state. (Two counties, Union and Forrest are dry.) This, however, is far below what those who drank these liquors paid for them. The State Liquor Stores sell part of these liquors to hotels, restaurants, clubs, at wholesale and these in turn retail them, usually by the glass to those who consume them, at a much higher price: the remainder, the State Stores sell at retail direct to the consumer. A representative of the State Liquor Board in a letter to us, estimates 40% of the total sales of the State Liquor Stores are to hotels, restaurants, clubs, at wholesale rates (16-2/3 reduction); the remaining 60% at retail, direct to consumers.

After a rather extensive investigation we estimate the mark-up at which hotels, restaurants, etc., sell these liquors to the consumer at 150%. That is, if they paid the State Store \$2.00 for a quart of whisky they would retail it at \$5.00. This is on the basis of the average glass (drink) having 1¼ ounces of whisky, or 25 glasses to the quart (32 ounces), and the average selling price per glass—20 cents. This is a conservative estimate. Some high class hotels sell at a mark-up of from 200% to 450%.

The total retail, or consumer, cost of hard liquors for any county in Pennsylvania, or for the state, can be obtained as follows: Take 40% of the total sales at the State Liquor Stores sold to hotels, etc., and multiply it by 2½: to this add the 60% of the total sales sold direct to consumers. But to get the total cost to the consumer you must add 10% of the latter 60%, for the state levies a tax of 10% on all sales of liquor at the State Stores and when they sell direct to the consumer this 10% is added to the retail price and paid by the consumer.

COUNTY	STATE LIQUOR STORES	SALES— YEAR 1937	% OF STATE SALES— 1937	1937 PER CAPITA LIQUOR SALES	STATE	
					LIQUOR STORES	LIQUOR LICENSEES
Adams .....		\$ 94,981	.12	\$ 3.88	2	10
Allegheny .....		18,312,140	22.74	13.32	77	2,567
Armstrong .....		507,395	.63	6.40	7	99
Beaver .....		1,631,873	2.03	10.94	10	264
Bedford .....		168,028	.21	4.50	2	17
Berks .....		49,058	.06	....	1	....
Blair .....		969,446	1.20	6.93	8	114
Bradford .....		223,373	.28	4.56	5	41
Bucks .....		461,221	.57	4.77	10	178
Butler .....		566,269	.70	7.04	5	82
Cambria .....		1,933,229	2.40	9.52	17	348
Cameron .....		51,585	.06	9.72	1	8
Carbon .....		316,808	.39	5.00	7	151
Centre .....		303,767	.38	6.56	3	28
Chester .....		801,939	1.00	6.33	8	124
Clarion .....		165,748	.21	4.80	4	22
Clearfield .....		338,251	.42	4.98	3	84
Clinton .....		161,695	.20	5.00	2	30
Columbia .....		159,895	.20	3.28	2	58
Crawford .....		529,306	.66	8.40	4	80
Cumberland .....		295,906	.37	4.34	5	27
Dauphin .....		1,278,755	1.59	8.12	7	203
Delaware .....		2,476,167	3.08	8.84	16	371
Elk .....		219,715	.27	6.57	3	48
Erie .....		1,635,363	2.03	9.33	12	277
Fayette .....		1,446,274	1.80	7.28	9	191
Franklin .....		267,961	.33	4.12	4	21
Fulton .....		20,478	.03	2.22	1	3
Greene .....		168,185	.21	4.03	1	33
Huntingdon .....		173,276	.22	4.44	2	25
Indiana .....		348,036	.43	4.62	4	62
Jefferson .....		278,448	.35	5.34	5	32
Juniata .....		29,946	.04	2.09	1	4
Lackawanna .....		2,012,340	2.50	6.48	20	562
Lancaster .....		867,867	1.08	4.41	11	188
Lawrence .....		733,493	.91	7.54	6	98
Lebanon .....		279,520	.35	4.17	3	64
Lehigh .....		914,402	1.14	5.29	11	293
Luzerne .....		2,657,647	3.30	5.97	30	892
Lycoming .....		478,022	.59	5.12	8	90
McKean .....		516,311	.64	9.36	6	55
Mercer .....		829,055	1.03	8.35	5	120
Mifflin .....		188,981	.23	4.69	1	22
Monroe .....		254,643	.32	9.00	2	86
Montgomery .....		2,318,831	2.88	8.72	18	399
Montour .....		49,777	.06	3.43	1	12
Northampton .....		1,217,746	1.51	7.19	12	379
Northumberland .....		643,428	.80	5.01	7	185

A short method of arriving at the cost to the consumer is to multiply the total sales at State Stores by 166%; or by 1-2/3 and you will have it approximately.

The figures in the remaining columns of the table—the percentage of sales at the State Stores in each county of the state, for the entire state, per capita sales, number of State Liquor Stores, and number of retail liquor licensees by counties are from an "Analysis of Liquor

Sales in Pennsylvania," published by The Pittsburgh Press, and are based upon data supplied by the Pennsylvania State Liquor Control Board, which the Pittsburgh Press has kindly furnished us and given us the privilege of using.

**BEER.** From the State Liquor Board we have also obtained the total sales of beer by barrels, half barrels, cases, etc., for the entire state. These sales are not available by counties as in the case of hard



Perry .....	49,518	.06	2.28	2	9
Philadelphia .....	20,654,606	25.65	10.59	89	2,960
Pike .....	56,926	.07	7.61	2	32
Potter .....	90,199	.11	5.16	3	18
Schuylkill .....	1,234,002	1.53	5.24	16	422
Snyder .....	24,943	.03	1.32	1	7
Somerset .....	508,840	.63	6.30	7	93
Sullivan .....	39,834	.05	5.31	1	17
Susquehanna .....	148,646	.18	4.40	4	32
Tioga .....	136,524	.17	4.28	4	21
Venango .....	435,665	.54	6.89	2	35
Warren .....	275,665	.34	6.65	3	27
Washington .....	1,858,412	2.31	9.07	12	330
Wayne .....	131,838	.16	4.64	2	42
Westmoreland .....	2,398,470	2.98	8.13	16	486
Wyoming .....	52,844	.07	3.41	2	23
York .....	711,468	.88	4.26	6	62
STATE TOTAL ..	\$80,512,707	100	\$8.36	579	14,018

## SALES OF BEER—PENNSYLVANIA—1937

(Authority, Pennsylvania Liquor Control Board)

Total sales for state reduced to barrels .....	5,543,232
(Not available by counties)	
Wholesale cost (\$13.50 per barrel) .....	\$ 74,833,632.00
Retail cost \$33.33 per barrel—our estimate, confirmed by representative of Liquor Board) .....	184,774,400.00

## SALES OF HARD LIQUORS TO CONSUMERS—

## PENNSYLVANIA—1937

Total Sales, State Liquor Stores \$80,512,707.33  
Breakdown of above

A. Sales to hotels, restaurants, clubs, 40% of total: resale to consumer at mark-up of 150% .....	\$ 80,512,707.33
B. Sales direct to consumers, 60% of total .....	48,307,624.40
Add to this 10% state tax paid by consumer .....	483,076.24
Total retail cost to consumer .....	\$129,303,407.97

## TOTAL COST INTOXICATING LIQUORS TO CONSUMER—

## PENNSYLVANIA—1937

Hard Liquor .....	\$129,303,407.97
Beer .....	184,774,400.00
Grand Total .....	\$314,077,807.97

Average for every man, woman and child in Pennsylvania ..... \$32.61

liquors. The totals are found on this page,—5,543,232 barrels. The estimate of selling price per barrel at wholesale, \$13.50, is from a representative of the Liquor Board. The retail price per barrel, \$33.33, is our estimate but the above authority confirms this as his estimate. To obtain an estimate of the retail sales of beer in any county of the state, use the percentage of sales of hard liquor in that county to the total sales of the state as found in column two of the figures in the table, as a basis. If the county is an average county in the consumption of beer as compared with the consumption of

hard liquors, multiply the total retail sales of beer in the state by this percentage. If it is less of a beer than a hard liquor drinking county, estimate this and make a corresponding deduction: if it is more of a beer than a hard liquor drinking county, estimate this and make a corresponding increase. Having done this add the total retail cost of hard liquors and of beer and you will have approximately what was spent for intoxicating liquors in any county in the state in 1937. Divide this by the population of the county and the result will be the per capita consumption.

## WHAT ASSOCIATION HAS BEEN TO ME

(Continued from page 9)

Presbyterian church as well as from my own and other branches of the Reformed churches, and from the Methodist, Baptist and Episcopal churches. It is a fellowship that I should probably never have had apart from this organization and it has been a constant pleasure and inspiration. There has never been a narrow man among the lot. There was never any necessity of interesting them in any good cause, they were always already interested, but kept their feet always solidly on the ground of the authority of Christ. It has been worth a good deal to have such friends and co-workers.

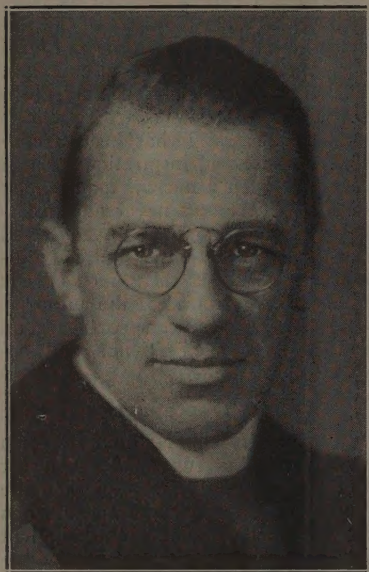
## Wider Opportunities

In later life the National Reform Association has furnished me a far wider opportunity of service than the church has. Twenty years ago when Providence led me into a semi-silent world, the opportunities of service became suddenly very much restricted. No church of any numbers or influence wants a deaf man as its pastor. No one can blame them for that. When a man steps down from a large church to a small one, many of his opportunities suddenly cease. In this emergency the National Reform Association furnished me a ministry both on its platform and in the columns of "The Statesman" far wider than the church could or would. It can and will do this for any man who will break over the bounds of the traditional applications of Christianity and become familiar with the two-fifths of the Bible that deal with the political application of God's revelation of Himself, and is willing to teach these applications as a matter of service rather than as a means of livelihood.

The National Reform Association stands today as the sole organization devoted entirely to the teaching of political Christianity. The Reformed churches teach it as one item of their program. Most of the churches tolerate it as a harmless, permitted aberration of Gospel truth, but the National Reform Association majors in this line. It is to be profoundly hoped that it will continue so to do long after the Blue Eagle which appropriated its initials, has become a forgotten bird. It will if the young men just entering the ministry catch the vision of the necessity of emphasis upon this side of Christianity in the world struggles of the immediate future, and can be made to realize the immense help it will be to them in this struggle upon which they are just entering.



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